

**Saint Anthony of Padua School  
Religion Curriculum  
Grade 6**

UNIT	Finding God	Theology of the Body
Unit 1: God, Our Creator and Father	The Bible, God's Story	Made in the Image of the One God
	God Creates the World	
	Sin and Salvation	
	Abraham Listens to God	We Are Made for Love
	Celebrating Ordinary Time	
Unit 2: Jesus, Our Lord and Savior	God Is Faithful	Will the Circle Be Unbroken?
	Passover and the Eucharist	
	God Leads His People	
	Being Faithful to God	The Body Reveals God in Scriptures
	Celebrating Advent	
Unit 3: The Church, Our Community in the Spirit	God's Presence in the Temple	Christianity Is for Union
	Psalms, the Prayers of Jesus	
	The Mission of the Church	
	Marks of the Church	The Incarnate Body of Christ
	Celebrating Christmas	
Unit 4: Sacraments, Our Way of Life	Prophets Challenge the People	The Eucharistic Body of Christ
	Prophets Give Hope	
	Sacraments of Initiation	
	Sacraments of Healing	

	Celebrating Lent and Holy Week	Bring Your Cross to the Cross
Unit 5: Morality, Our Lived Faith	Jesus' Way of Love	
	Sacraments of Service	The Mystical Body of Christ
	Caring for the Earth	
	Jesus' Calls for Justice	
	Celebrating Easter	

**Grade-level Content Standards: Sixth Grade**

**Profession of Faith – Church Structure and History**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6.1	Explain the role of the Church in God's plan (CCC 778, 780)	The role of the Church is to unite all people with Christ for the salvation of mankind.
PF.6.2	Explain how the Church fulfills her role. (CCC 849, 851)	<p>The Church has a missionary mandate to evangelize (to preach the Gospel to all nations) so that all people may come to know God.</p> <p>It may be helpful to reference Matthew 28:19-20</p>
PF.6.3	Explain the significance of the Pentecost. (CCC 731-732, Act 2:1-36)	<p>"Celebrated each year fifty days after Easter, Pentecost marks the day when the Holy Spirit came upon the Apostles and disciples. The first Pentecost is sometimes referred to as the birthday of the Church because it was on this day that the Apostles, inspired by the Holy Spirit, first publicly preached the Good News to others" (USCCB, US Catholic Catechism for Adults, glossary).</p> <p>On Pentecost, the Holy Spirit is fully revealed and the Kingdom of Heaven is open to all who believe. This is a fulfillment of Jesus' promise at the Ascension to send the Holy Spirit to guide the Apostles in their missionary mandate. "Pentecost shows that the Church is there for all peoples from the very beginning: She is universal ... and missionary. She speaks to all men, overcomes ethnic and linguistic barriers, and can be understood by all" (YouCat, p.75).</p>
PF.6.4	Summarize the story of the Saul's conversion. (Acts 9)	Saul of Tarsus was persecuting followers of Jesus. He was on his way to Damascus to arrest followers of Jesus when he was struck down by a blinding light. Saul heard a voice say to him: "Saul, Saul, why are you persecuting me?" (Acts 9:4). Saul asked who was speaking and the voice replied: "I am Jesus, whom you are persecuting. Now get up and go into the city, and you will be told what you must do" (Acts 9:5-6). For three days Saul was blind and did not eat or drink anything. During that time, Jesus appeared in a vision to a disciple named Ananias and told him to go to Saul. Ananias was afraid because he knew of Saul's persecutions. Jesus explained that Saul was his chosen instrument to deliver the gospel to the Gentiles, their kings, and the people of Israel. Ananias went to Saul and laid his hands on him, telling him Jesus had sent him to restore his sight and that Saul might be filled with the Holy Spirit. Something like scales

Identifier	Standard	Explanation of Standard / Depth of Response
		fell from Saul's eyes, and he could see again. He arose and was baptized. After his conversion, Saul became known as Paul.
PF.6.5	Explain the impact of the Council of Jerusalem on the development of the Church. (Acts 15)	Early followers of Christ were debating over the requirements for Church membership. The Council of Jerusalem (approx. AD 50) clarified that Gentile Christians (early followers who were not Jewish) did not have to observe the Mosaic laws of the Jews. This is a step in the formation of the Church as separate from Judaism.
PF.6.6	Explain the impact of Paul on the spread of Christianity.	<p>Paul's mission was to take the gospel to the Gentile world. Through his travels and his letters, he spread Christianity far beyond that of a small sect of Judaism. Through his work, the Church became distinct from Judaism as a faith.</p> <p>Note - In teaching this, you may want to reference Acts of the Apostles and the Letters of Paul.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.</p> <p>Scripture Reference – Ephesians 13:7</p>
PF.6.7	Describe the experience of early Christians during the Roman empire (until AD 313).	<p>Over the course of the three centuries following Christ's death and resurrection, Christians were persecuted by Roman authorities as a result of misconceptions about the faith. Christians had to practice in secret. In the face of persecution, some Christians chose martyrdom rather than to renounce their faith. Additionally, some bishops and leaders wrote defenses (Apologists) of the faith against accusations and misconceptions.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.</p>
PF.6.8	Describe the impact of the Edict of Milan on the Church.	<p>The Edict of Milan (313) began an era of religious tolerance for Christians and the intertwining of faith and politics.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.</p>
PF.6.9	Explain the purpose of an ecumenical council. (CCC 884)	"A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of

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		<p>St. Peter, the Pope, or at least confirmed or accepted by him" (CCC glossary).</p> <p>Note -There have been 21 ecumenical councils. The Religion standards for junior high highlight nine councils that have a lasting impact on the development of the Church. In the early days of the Church, councils were convened to defend itself against heresies (false teachings) and resulted in the Church defining the teachings of the faith. During the Middle Ages as the Church became marred in political turmoil, councils sought to reform abuses. As we enter into the 19th and 20th century, the councils sought to solidify the role of the pope and to bring the Church into the modern world.</p>
PF.6.10	<p>Explain the role of the Church Fathers. (CCC 78, 688)</p>	<p>Church Fathers are "teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church" (CCC Glossary). Church Fathers were instrumental in defending, expounding, and developing Catholic doctrines.</p> <p>Note -Church Fathers generally are considered to live before the 8th century, align to doctrinal orthodoxy, have personal sanctity, and are approved by the Church. Many Church Fathers were present at the early ecumenical councils and were instrumental in defending the faith against heresies.</p>
PF.6.11	<p>Describe the lasting significance of the First Council of Nicea (AD 325) on the Church.</p>	<p>The First Council of Nicea resulted in the formulation of the Nicene Creed.</p> <p>Note - The Council was in response to the Arian heresy, which falsely taught that Jesus was created by the Father and not divine. The Council clarified that Jesus is consubstantial with the Father (true God and true man / fully human and fully divine). St. Athanasius was an ardent defender against Arianism.</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.</p>
PF.6.12	<p>Describe the lasting significance of the First Council of Constantinople (AD 381) on the Church.</p>	<p>The First Council of Constantinople affirmed that the Holy Spirit was the third person of the Trinity (a Divine Person). The Nicene Creed was rewritten to include this truth.</p> <p>Note - The Council was in response to the Apollinarian heresy, which falsely taught that Christ was a human body and divine mind and the Macedonian heresy, which denied the divinity of the Holy Spirit. Saints: St. Cyril of Jerusalem, St. Gregory Nazianzen</p>

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		Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.
PF.6.13	Describe the lasting significance of the Council of Ephesus (AD 431) on the Church.	<p>The Council of Ephesus defined the Catholic dogma that the Blessed Virgin Mary is the Mother of God (Theotokos) and reaffirmed that there is one person in Christ.</p> <p>Note - This Council was a response to the Nestorian heresy, which falsely taught that Christ is two persons and that Mary was mother of the human Christ. This is the only Ecumenical gathering to make a dogmatic statement about Mary. They also repudiated the Pelagianism heresy that denied original sin and stated that man can attain salvation on own merits without God's grace.</p>
PF.6.14	Describe the lasting significance of the Council of Chalcedon (AD 451) on the Church.	<p>The Council of Chalcedon affirmed that dogma of the two natures of Christ and the primacy of the Pope as the leader of the Church.</p> <p>Note - This Council was in response to a heresy by Eutyches (Monophysitism that falsely taught that Jesus was only divine). Saint: Pope Leo I</p> <p>Alignment to CA Social Standards: It is suggested that this standard be taught in conjunction with 6.7.6-7.</p>

**Profession of Faith – Creed**

Identifier	Standard	Explanation of Standard / Depth of Response
PF.6. 15	Explain the role of the Holy Spirit in the Church. (CCC 852)	<p>Jesus sent the Holy Spirit so that he could be continually present in the Church. The Holy Spirit guides the Church on its missionary path to preach the Gospel to all humanity. The Holy Spirit guides us by giving us his gifts. These gifts help us to open ourselves to understand and follow God's will.</p> <p>Scripture Reference - Matthew 28:19-2.</p> <p>Note - It may also be beneficial to reference the gifts of the Holy Spirit; although they do not need to be memorized (1 Cor. 12:8-10 (New Testament list) and Isaiah 11: 2-3 (Old Testament list)).</p>

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PF.6.16	Identify the 4 marks of the Church. (CCC 868, 870)	The four marks of the Church are one, holy, catholic, and apostolic.
PF.6.17	Explain what is meant when we say that the Church is "one." (CCC 866)	<p>The Church is united as one in the same God, one in the same faith, one in the same Baptism, one in the same Spirit, and one in the same Body. The Church unites us in one hope - salvation.</p> <p>“The Church is one because she has as her source and exemplar the unity of the Trinity of Persons in one God. As her Founder and Head, Jesus Christ re-established the unity of all people in one body. As her soul, the Holy Spirit unites all the faithful in communion with Christ. The Church has but one faith, one sacramental life, one apostolic succession, one common hope, and one and the same charity.” (CCCC 161).</p> <p>Note - It may be beneficial to discuss Ecumenism. Important questions pertaining to Ecumenism:  <i>“Where does the one Church of Christ subsist?”</i>          The one Church of Christ, as a society constituted and organized in the world, subsists in the Catholic Church, governed by the Successor of Peter and the bishops in communion with him. Only through this Church can one obtain the fullness of the means of salvation since the Lord has entrusted all the blessings of the New Covenant to the apostolic college alone whose head is Peter” (CCCC 162).</p> <p><i>“How are non-Catholic Christians to be considered?”</i>          In the churches and ecclesial communities which are separated from full communion with the Catholic Church, many elements of sanctification and truth can be found. All of these blessings come from Christ and lead to Catholic unity. Members of these churches and communities are incorporated into Christ by Baptism and we so we recognize them as brothers” (CCCC 163).</p> <p><i>“How does one commit oneself to work for the unity of Christians?”</i>          The desire to restore the unity of all Christians is a gift from Christ and a call of the Spirit. This desire involves the entire Church and it is pursued by conversion of heart, prayer, fraternal knowledge of each other and theological dialogue” (CCCC 164).</p>

Identifier	Standard	Explanation of Standard / Depth of Response
		Scripture Reference – Eph. 4:3-5
PF.6.18	Explain what is meant when we say that the Church is "holy." (CCC 867)	<p>The Church is holy because: 1) God, the Creator, is holy, 2) Christ sacrificed Himself to make the Church holy, and 3) the Spirit of holiness gives the Church life.</p> <p>“The Church is holy insofar as the Most Holy God is her author. Christ has given himself for her to sanctify her and make her a source of sanctification. The Holy Spirit gives her life with charity. In the Church, one finds the fullness of the means of salvation. Holiness is the vocation of each of her members and the purpose of all her activities. The Church counts among her members the Virgin Mary and of the Church is the foundation of sanctification for her children who here on earth recognize themselves as sinners every in need of conversion and purification” (CCCC 165).</p>
PF.6.19	Explain what is meant when we say that the Church is "catholic." (CCC 868)	<p>The Church is catholic because it is universal. The Church is missionary (sent out) to all people in all times to share the Good News to all. The universality of faith transcends all nations and cultures and therefore makes any form of racial prejudice or discrimination incompatible with Christianity. The Church will last for all time.</p> <p>“The Church is <i>catholic</i>; that is, <i>universal</i>, insofar as Christ is present in her: ‘Where there is Christ Jesus, there is the Catholic Church’ (Saint Ignatius of Antioch). The Church proclaims the fullness and the totality of the faith; she bears and administers the fullness of the means of salvation; she is sent out by Christ on a mission to the whole of the human race” (CCCC 166).</p> <p>Note – It may be beneficial to address additional questions pertaining to Ecumenism:</p> <p><i>“Is the particular Church catholic?”</i>        Every particular Church (that is, a diocese or eparchy) is catholic. It is formed by a community of Christians who are in communion of faith and of the sacraments both with their Bishop, who is ordained in apostolic succession, and with the Church of Rome which ‘presides in charity’ (Saint Ignatius of Antioch)” (CCCC 167).</p> <p><i>“Who belongs to the Catholic Church?”</i></p>



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		<p>All human beings in various ways belong to or are ordered to the Catholic unity of the people of God. Fully incorporated into the Catholic Church are those who, possessing the Spirit of Christ, are joined to the Church by the bonds of the profession of faith, the sacraments, ecclesiastical government and communion. The baptized who do not enjoy full Catholic unity are in a certain, although imperfect, communion with the Catholic Church” (CCCC 168).</p> <p><i>“What is the relationship of the Catholic Church with the Jewish people?</i>          The Catholic Church recognizes a particular link with the Jewish people in the fact that God chose them before all others to receive his Word. To the Jewish people belong ‘the sonship, the glory, the covenants, the giving of the law, the worship, the promises, and the patriarchs; and of their race, according to the flesh, is the Christ’ (Romans 9:4, 5). The Jewish faith, unlike other non-Christian religions, is already a response to the revelation of God in the Old Covenant” (CCCC 169).</p> <p><i>“What is the bond that exists between the Catholic Church and non-Christian religions?</i>          There is a bond between all peoples which comes especially from the common origin and end of the entire human race. The Catholic Church recognizes that whatever is good or true in other religions comes from God and is a reflection of his truth. As such it can prepare for the acceptance of the Gospel and act as a stimulus toward the unity of humanity in the Church of Christ” (CCCC 170).</p> <p><i>“What is the meaning of the affirmation “Outside the Church there is no salvation”?</i>          This means that all salvation comes from Christ, the Head, through the Church which is his body. Hence they cannot be saved who, knowing the Church as founded by Christ and necessary for salvation, would refuse to enter her or remain in her. At the same time, thanks to Christ and to his Church, those who through no fault of their own do not know the Gospel of Christ and his Church but sincerely seek God and, moved by grace, try to do his will as it is known through the dictates of conscience can attain eternal salvation” (CCCC 171).</p> <p><i>“Why must the Church proclaim the Gospel to the whole world?</i></p>

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		<p>The Church must do so because Christ has given the command: ‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit’ (Matthew 28:19). This missionary mandate of the Lord has its origin in the eternal love of God who has sent his Son and the Holy Spirit because ‘he desires all men to be saved and to come to the knowledge of the truth’ (1 Timothy 2:4)” (CCCC 172).</p> <p><i>“In what sense is the Church missionary?</i>            The Church, guided by the Holy Spirit, continues the mission of Christ himself in the course of history. Christians must, therefore, proclaim to everyone the Good News borne by Christ; and, following his path, they must be ready for self-sacrifice, even unto martyrdom” (CCCC 173).</p>
PF.6.20	<p>Explain what is meant when we say that the Church is "apostolic." (CCC 869)</p>	<p>The Church's lasting foundation is built on Christ and the twelve apostles. Christ leads the Church through Peter and the other Apostles who are present in their successors, the Pope and the College of Bishops. The Church is indestructible and held safely in the truth.</p> <p>“The Church is apostolic in her origin because she has been built on ‘the foundation of the apostles’ (Ephesians 2:20). She is apostolic in her <i>teaching</i> which is the same as that of the Apostles. She is apostolic by reason of her <i>structure</i> insofar as she is taught, their successors who are the bishops in communion with the successor of Peter” (CCCC 174).</p> <p>Scripture Reference – Matthew 16:18</p>
PF.6.21	<p>Explain the mission of the Apostles and apostolic succession (CCC 871-896)</p>	<p>“The Word “Apostle” means “one who is sent”. Jesus, the One sent by the Father, called to himself twelve of his disciples and appointed them as his Apostles, making them the chosen witnesses of his Resurrection and the foundation of his Church. He gave them the command to continue his own mission saying, “As the Father has sent me, so I also send you” (John 20:21); and he promised to remain with them until the end of the world (CCCC 175)</p> <p>Apostolic succession is the transmission by means of the sacrament of Holy Orders of the mission and power of the Apostles to their successors, the bishops. Thanks to this</p>

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		transmission the Church remains in communion of faith and life with her origin, while through the centuries she carries on her apostolate for the spread of the Kingdom of Christ on earth (CCCC 176)
PF.6.22	Explain the mission of the Pope and the infallibility of the Magisterium (880-892)	<p>The Pope, Bishop of Rome and the Successor of Saint Peter, is the perpetual, visible source and foundation of the unity of the Church. He is the vicar of Christ, the head of the College of bishops and pastor of the universal Church over which he has by divine institution full, supreme, immediate, and universal power (CCCC 182)</p> <p>Infallibility is exercised when the Roman Pontiff, in virtue of his office as the Supreme Pastor of the Church, or the College of Bishops, in union with the Pope especially when joined together in an Ecumenical Council, proclaim by a definitive act a doctrine pertaining to faith or morals. Infallibility is also exercised when the Pope and Bishops in their ordinary Magisterium are in agreement in proposing a doctrine as definitive. Every one of the faithful must adhere to such teaching with the obedience of faith (CCC 185).</p>

### Celebration of the Christian Mystery – Sacraments

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.1	Explain why Holy Orders and Matrimony are identified as sacraments of service. (Holy Orders CCC 1591, 1592; Matrimony CCC 1660-1666)	Both sacraments call people to serve the mission of the Church. The sacrament of Holy Orders calls men to set themselves apart to serve the Church in the name and person of Christ. They do this by teaching, divine workshop, and pastoral governance. The sacrament of Matrimony calls couples to serve each other and their family. In forming their children in the faith, they are also helping to form the Church as a whole.
CCM.6.2	Describe how the special graces of the sacrament of Matrimony help us live a life of faith. (CCC 1661)	<p>The special graces of the sacrament of Matrimony help couples to</p> <ul style="list-style-type: none"> <li>- love each other with Christ's love;</li> <li>- strengthen their unity.</li> </ul> <p>It also sanctifies them on the way to eternal life.</p>
CCM.6.3	Describe the rite of Matrimony. (CCC 1621, 1623, 1628)	The rite of Matrimony takes place publicly, typically during Mass. The man and women express their free consent to be joined together. They mutually administer the sacrament. The celebrant ratifies the marriage and administers a blessing.

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CCM.6.4	Describe the two purposes of marriage. (CCC 1601, 1660)	Marriage is for the good of the couple as well as having and educating children.
CCM.6.5	Distinguish the common priesthood and ministerial priesthood. (CCC 1591, 1592)	<p>Common priesthood - All of the baptized faithful are part of the priesthood of Christ. This participation is called the "common priesthood of the faithful."</p> <p>Ministerial priesthood - The ministerial priesthood is the ministry conferred by the sacrament of Holy Orders. Ordained ministers participate in the priesthood of Christ by teaching, divine worship, and pastoral governance.</p>
CCM.6.6	Identify who can receive Holy Orders. (CCC 1598)	Baptized men called by the Church can receive Holy Orders.
CCM.6.7	Identify the three degrees of Holy Orders. (CCC 1593)	The three degrees of Holy Orders are bishops, presbyters (priests), and deacons.
CCM.6.8	Distinguish between the three degrees of Holy Orders. (CCC 1594-1596).	<p>"The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter" (CCC 1594).</p> <p>"Priests are united with the bishops in priestly dignity and at the same time depend on them in the exercise of their pastoral functions; they are called to be the bishops' co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or an ecclesial office (such as the archdiocesan office" (CCC 1595).</p> <p>"Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop" (CCC 1596).</p>
CCM.6.9	Describe the rite of the Sacrament of Holy Orders. (CCC 1597)	"The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy

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		Spirit required for his ministry. Ordination imprints an indelible (permanent) sacramental character” (CCC 1597).
CCM.6.10	Identify who can administer each sacrament. (Canon Law 861, 882, 900, 965, 1001, 1012, 1055)	<p>Baptism - Typically an ordained minister (bishop, priest, or deacon). In case of necessity, any person can baptize provided that they have the intention of doing that which the Church does.</p> <p>Confirmation - Bishop</p> <p>Eucharist - Priest</p> <p>Reconciliation - Priest</p> <p>Anointing of the Sick - Priest</p> <p>Holy Orders - Bishop</p> <p>Matrimony - the man and woman being married mutually administer the sacrament</p>

### Celebration of the Christian Mystery – Liturgy

Identifier	Standard	Explanation of Standard / Depth of Response
CCM.6.11	Explain the connection between the liturgy in heaven and the liturgy on earth. (CCC 1140, 1187)	<p>The heavenly liturgy is where Christ (our eternal high priest) unceasingly "intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts" (USCCB).</p> <p>The liturgy on earth is the public, communal worship of the Church. When we come together to worship, we are connected with the heavenly liturgy and anticipate eternal life. Due to this connection, "liturgy is the work of the whole Christ, head and body" (CCC 1187).</p> <p>Note – The central liturgy on earth is the Eucharist (Mass). It is the basis for most other liturgical celebrations.</p>

### Life in Christ – Morality

Identifier	Standard	Explanation of Standard / Depth of Response
LC.6.1	Explain the relationship between human dignity, equality, and solidarity. (CCC 1933, 1938, 1944, 1945, 1948)	Because each person is made in the image and likeness of God, each person has inherent dignity. Because of this inherent dignity, we are called to recognize the equality of all people, to respect each person as well as his/her fundamental rights that result from this dignity. When inequalities exist, we have a duty to serve others, to

		<p>share our spiritual and material goods, to strive for fairer and more human conditions. This service becomes "even more urgent when it involves the disadvantaged, in whatever area this may be. 'As you did it to one of the least of these my brethren, you did it to me.' This same duty extends to those who think or act differently from us" (CCC 1933).</p> <p>Scripture Reference – Matthew 25:31-46</p>
LC.6.2	Describe how we can help others through the Corporal Works of Mercy.	<p>The Corporal Works of Mercy are charitable actions by which we help the physical needs of others. They include:</p> <ul style="list-style-type: none"> <li>- feed the hungry</li> <li>- give drink to the thirsty</li> <li>- shelter the homeless</li> <li>- visit the sick</li> <li>- visit the prisoners</li> <li>- bury the dead</li> <li>- give alms to the poor</li> </ul> <p>Scripture Reference – Matthew 25:31-45</p> <p>Note - The following USCCB website provides practical suggestions for living each one: <a href="http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy.cfm">http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-corporal-works-of-mercy.cfm</a>.</p>
LC.6.3	Describe how we can help others through the Spiritual Works of Mercy.	<p>The Spiritual Works of Mercy guide us to help the spiritual needs of others. They include:</p> <ul style="list-style-type: none"> <li>- counseling the doubtful</li> <li>- instructing the ignorant</li> <li>- admonishing the sinner</li> <li>- comforting the sorrowful</li> <li>- forgiving injuries</li> <li>- bearing wrongs patiently</li> <li>- praying for the living and the dead</li> </ul> <p>Note - The following USCCB website provides practical suggestions for living each one:</p>

		<p><a href="http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy.cfm">http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/jubilee-of-mercy/the-spiritual-works-of-mercy.cfm</a>.</p>
LC.6.4	<p>Explain the role of public authority in society. (CCC 1907, 1908, 1909, 1921, 1927)</p>	<p>The role of public authority is to ensure the common good of society. This should happen on all levels (local, state, national, international). The common good involves 3 parts:</p> <ul style="list-style-type: none"> <li>(1) respect the fundamental rights and dignity of each person and support the freedom for each person to fulfill his/her vocation</li> <li>(2) support the social well-being of the group by making accessible what is needed "to lead a truly human life: food, clothing, health, work, education, culture, right to establish a family, etc." (CCC 1908)</li> <li>(3) ensure peace (stability and security)</li> </ul> <p>Note - To support relevance and implementation of this standard, it may be beneficial to use this lens to evaluate public authorities addressed within the Social Studies standards as well as current events. This lens should be carried throughout Grade 7 and 8 Social Studies as well.</p> <p>Scripture Reference – Romans 13:1-7</p>
LC.6.5	<p>Explain what is meant by “the end does not justify the means.” (CCC 1759, 1761)</p>	<p>There are some acts that are always wrong (intrinsically evil) because they go against basic human dignity (such killing and torture). We can never do something evil or wrong even if the intention is good.</p> <p>Note – It is important to distinguish that Catholic morality is objective and universal, not relativistic or subjective. It is valid for all people, because all people are created in God’s image and have a vocation to Beatitude.</p> <p>“An act is morally good when it assumes simultaneously the goodness of the object, of the end, and of the circumstances. A chosen object can by itself vitiate an act in its entirety, even if the intention is good. It is not licit to do evil so that good may result from it. An evil end corrupts the action, even if the object is good in itself. On the other hand, a good end does not make an act good if the object of that act is evil, since the end does not justify the means. Circumstances can increase or diminish the</p>

		<p>responsibility of the one who is acting but they cannot change the moral quality of the acts themselves. They never make good an act which is in itself evil.” (CCCC 368)</p> <p>An evil action cannot be justified by reference to a good intention. The end does not justify the means (St. Thomas Aquinas: CCC 1759). “There are some acts which, in and of themselves, are always illicit by reason of their object (for example, blasphemy, homicide, adultery). Choosing such acts entails a disorder of the will, that is, a moral evil which can never be justified by appealing to the good effects which could possibly result from them.” (CCCC 369)</p>
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**Christian Prayer – Prayer**

Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.1	Describe the 3 expressions of prayer. (CCC 2721)	<p>The 3 main expressions of prayer are vocal prayer, meditation, and contemplative prayer. All 3 of these expressions require focus on God.</p> <p>1 - Vocal prayer is spoken and sung prayers.</p> <p>2 - In meditation, we use our minds to seek the will of God while reflecting on a sacred image or text.</p> <p>3 - Contemplative prayer is interior prayer in which we rest attentively before Christ. It involves hearing and obeying God’s Word. It is a time of silent listening and love.</p>
CP.6.2	Explain the sources of prayer. (CCC 2662)	<p>Prayer must be more than impulse. Therefore, guided by the Holy Spirit, we can look to Scripture, liturgy, and the virtues of faith, hope, and charity as sources of prayer. When we read and study Scripture, we should also enter into conversation with God. Prayer during and after liturgy internalizes it for us. "Faith puts vitality in prayer because it brings us to a personal relationship with Christ. Hope carries our prayer to our final goal of permanent union with God. Love, poured into our heart by the Holy Spirit, is the source and destiny of prayer." (USCCB Adult Catechism)</p> <p>Scripture Reference – Romans 8:26-27</p>
CP.6.3	Describe the 2 main difficulties in the practice of prayer. (CCC 2754)	<p>The 2 main difficulties in the practice of prayer are distraction and dryness. Distraction occurs when we have difficulty focusing on God (our mind wanders). Dryness occurs when we are just going through the motions (rather than having a true dialogue with God). When these happen, we need to actively turn our thoughts back to God.</p>



Identifier	Standard	Explanation of Standard / Depth of Response
CP.6.4	Explain who guides us in prayer. (CCC 2661, 2683, 2684, 2693, 2694, 2695)	<p>The Holy Spirit guides our prayer directly and through the support of others. The Christian family is the first place that children learn how to pray. Children witness and learn from the practice of daily family prayer. As we grow older, we also learn from others. The saints give us examples of prayers through the witness of their lives and their writings. We ask saints to pray with us and for us. Many saints have also established spiritualities or charisms (ex: Jesuit, Dominican, Vincentian, Ignatian). These spiritualities integrate prayer into daily life in order to help us to grow closer to God. "Ordained ministers, the consecrated life, catechesis, prayer groups, and "spiritual direction" [also] ensure assistance within the Church in the practice of prayer" (CCC 2695).</p>
CP.6.5	Explain the purpose of and actively pray the following prayers: (*indicates addition from previous grade-level)	<ul style="list-style-type: none"> <li>Sign of the Cross</li> <li>Grace (before/after meals)</li> <li>Guardian Angel</li> <li>Lord's Prayer</li> <li>Hail Mary</li> <li>Glory Be</li> <li>Confiteor</li> <li>Act of Contrition</li> <li>Prayers of the Faithful</li> <li>Stations of the Cross</li> <li>Come Holy Spirit</li> <li>Gloria</li> <li>St. Michael the Archangel</li> <li>Adoration of the Blessed Sacrament</li> <li>Nicene Creed</li> <li>Angelus</li> <li>Magnificat</li> <li>Apostles' Creed</li> <li>Rosary</li> <li>Memorare*</li> <li>Lectio Divina*</li> </ul>